upon some of those large sums of money which he possessed, and lay them out in purchasing a house and grounds. I said that Napoleon had told me he did not know where his money was placed. Sir Hudson replied, 'I suppose he told you that, in order that you might repeat it to me.'

*November* 1.—Napoleon better. Some tumefaction of the legs and enlargement of the glands of the thigh. Recommended him to take some sulphate of magnesia, or Glauber's salts. Another portion of plate broken up, in order to be sent to town for sale.

*November* 2.—Nearly the same. Again recommended him in the strongest terms to take exercise as soon as the state of his cheeks and of the weather would admit of it.

During the conversation I took the liberty of asking the Emperor his reasons for having encouraged the Jews so much. He replied, 'I wanted to make them leave off usury and become like other men. There were a great many Jews in the countries I reigned over; by removing their disabilities, and by putting them upon an equality with Catholics, Protestants, and others, I hoped to make them become good citizens, and conduct themselves like the rest of the community.[1] I believe that I should have succeeded in the end. My reasoning

[1] The Jewish disabilities in England were not totally removed till 1858, 'the Corsican' having anticipated us in that as in many other matters. The great meeting of the Sanhedrim was held in Paris in September 1806, and February and March 1807.

with them was that, as their rabbins explained to them, they ought not to practise usury against their own tribes, but were allowed to practise it with Christians and others; therefore, as I had restored them to all their privileges, and made them equal to my other subjects, they must consider me, like Solomon or Herod, to be the head of their nation, and my subjects as brethren of a tribe similar to theirs. That, consequently, they were not permitted to deal usuriously with them or me, but to treat us as if we were of the tribe of Judah. That, enjoying similar privileges to my other subjects, they were, in like manner, to pay taxes and submit to the laws of conscription, and to other laws. By this I gained many soldiers. Besides, I should have drawn great wealth to France, as the Jews are very numerous, and would have flocked to a country where they enjoyed such superior privileges.

'Moreover, I wanted to establish an universal liberty of conscience. My system was to have no predominant religion, but to allow perfect liberty of conscience and of thought, to make all men equal, whether Protestants, Catholics, Mahometans, Deists, or others; so that their religion should have no influence in getting them employments under Government. In fact, that it should neither be the means of serving nor of injuring them; and that no objection should be made to a man's getting a situation on the score of religion, provided he were fit for it in other respects. I made everything

independent of religion. All the tribunals were so. Marriages were independent of the priests; even the burying-grounds were not left at their disposal, as they could not refuse interment to the body of any person, of whatsoever religion.[1] My intention was to render everything belonging to the State and the Constitution purely civil, without reference to any religion. I wished to deprive the priests of all influence and power in civil affairs, and to oblige them to confine themselves to their own spiritual matters and meddle with nothing else.' I asked if uncles and nieces had not a right to marry in France. He replied, 'Yes, but they must obtain a special permission.' I asked if the permission were to be granted by the Pope. 'By the Pope?' said he; 'No,' catching me by the ear and smiling, 'I tell you that neither the Pope nor any of his priests had power to grant anything.—By the Sovereign.'

[1] The stinging reproof in the columns of the *Moniteur* from the pen of Napoleon (Junot's *Memoirs*, English edition of 1883, vol. ii. p. 274) to the Curé of St. Roche will not be readily forgotten: 'The Curé of St. Roche, in a temporary aberration of reason, has refused to pray for Mademoiselle Chameroi, and to admit her remains within the church. One of his colleagues, a sensible man, versed in the true morality of the Gospel, received the body into the church of the Filles St. Thomas, where the service was performed with all the usual solemnities. The Archbishop has ordered the Curé of St. Roche three months' suspension, to remind him that Jesus Christ commands us to pray for even our enemies, and in order that—recalled to a sense of his duty by meditation—he may learn that all the superstitious practices preserved by some rituals, but which—begotten in times of ignorance, or created by the overheated imagination of zealots—degrade religion by their triviality, were proscribed by the Concordat and by the law of the 18th Germinal.'

I asked some questions relative to the Freemasons, and his opinions concerning them. 'A set of imbeciles who meet, *à faire bonne chère*, and perform some ridiculous fooleries. However,' said he, 'they do some good actions. They assisted in the Revolution, and latterly to diminish the power of the Pope and the influence of the clergy. When the sentiments of a people are against the Government, every society has a tendency to do mischief to it.' I then asked if the Freemasons on the Continent had any connection with the Illuminati. He replied, 'No, that is a society altogether different, and in Germany is of a very dangerous nature.' I asked if he had not encouraged the Freemasons? He said, 'Rather so, for they fought against the Pope.' I then asked if he ever would have permitted the re-establishment of the Jesuits in France? 'Never,' said he; 'it is the most dangerous of societies, and has done more mischief than all the others. Their doctrine is, that their General is the Sovereign of sovereigns, and master of the world; that all orders from him, however contrary to the laws, or however wicked, must be obeyed. Every act, however atrocious, committed by them pursuant to orders from their General at Rome, becomes in their eyes meritorious. No, no; I would never have allowed a society to exist in my dominions under the orders of a foreign General at Rome. In fact, I would not allow any *frati*. There were priests sufficient for those who wanted them without having monasteries filled with *canaglie*, who did

nothing but gormandise, pray, and commit crimes.' I observed that it was to be feared the priests and the Jesuits would soon have great influence in France. Napoleon replied, 'Very likely. The Bourbons are fanatics, and would willingly bring back both the Jesuits and the Inquisition. In reigns before mine the Protestants were as badly treated as the Jews; they could not purchase land—I put them upon a level with the Catholics. They will now be trampled upon by the Bourbons, to whom they and everything else liberal will always be objects of suspicion.[1] The Emperor Alexander may allow them to enter his empire, because it is his policy to draw into his barbarous country men of information, whatsoever their sect may be, and, moreover, they are not to be much feared in Russia, because the religion is different.'

The following was his description of Carnot.[2] A man laborious and sincere, but liable to be deceived. He directed the operations of war without having merited the eulogiums which were pronounced upon him, as he had neither the theory nor the experience of war. When Minister of War he had many quarrels with the Minister of Finance and the Treasury; in all of which he was wrong. He left the Ministry, convinced that he could not maintain his station for want of money. He afterwards voted against the establishment of the Empire, but

[1] The attacks on the Protestants in 1815, after the second Restoration, in the south of France, will be remembered. See *Guizot*, vol. viii. p. 247.

[2] The grandfather of the present President of the French Republic.